1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

Hanna, both young men, spoke English moderately well, and the first proved himself invaluable.

The phonetic scheme is as follows:—

a	as in father	å	as in but
ă	hat		
e	fate	ĕ	met
i	pique	ĭ	pin
o	note	ŏ	not
u	rule	ŭ	put
ɷ	law		

The remaining symbols follow the "Phonetic Transcription of Indian Languages." By inadvertence, the printer has set the stress accent over the vowel in the manner there recommended for pitch accents. Pitch accents differentiate three pairs of words used in this paper: *dȟá*, water, *dȟá*, cottonwood tree; *káθθ'dá*, coyote, *káθd'dá*, left hand; *θdúlgá* a woman's term for her child (lit. issue), *θdúlgá*, a woman's children. K' probably corresponds to ʈ (cerebral t), but for lack of certainty as to its exact character, the strong trill is indicated as shown. Glottalization is weak. Final vowels are habitually elided. Some words were heard variously; I have not attempted to spell them uniformly.

Some observations of a general sort, such as those on thought, the character of the chiefs, etc., will doubtless seem quite naïve to my professional brethren. While we take these for granted, I can assure them that outsiders do not.

I have made a point of noting what traits are absent among the Havasupai but which might be expected to appear. This is especially important for a tribe of distinctly intermediate cultural position.

The comparative notes which are offered are not so systematic as I wish. I have attempted to include most of the material available in print for at least a thousand miles around the Havasupai. Undoubtedly much has been missed, especially the Mexican material. The literature is scattered and random in content. It is surprisingly incomplete, for, with the exception of the Pima and Hopi, we have nothing like complete ethnographies for the Southwestern tribes. The description of even the material culture in the only spot in the United States where it remains in anything like its pristine condition, has hardly been begun. The comparative work is also somewhat one-sided, for I have made the Havasupai traits my point of departure. In a few cases I have gone further afield for the sake of completeness. But as the Havasupai are not a typical